

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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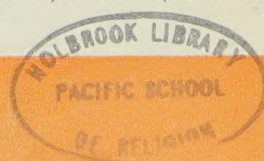
CHAM FISHERMAN, CAMBODIA (SEE PAGE 13)

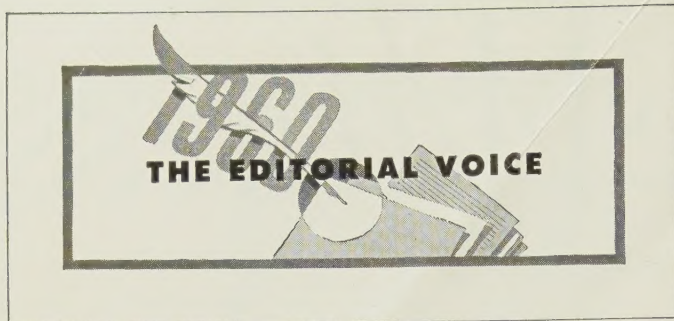
In this issue

THE PRICE OF LEADERSHIP By Mark W. Lee

A POWERFUL MISSILE

By Robert E. Newman





WE ARE SAVED TO AS WELL AS FROM

The evangelical church today is in the awkward position of being wrong while it is right, and a little preposition makes the difference.

I think there can be no question but that if we let the Bible decide right and wrong the evangelicals are right in their creedal position. Even the skeptic, H. L. Mencken, said, "If the Bible is true, the Fundamentalists are right." He did not grant the truth of the Bible, but he was sharp enough to see that the basic doctrines taught by Fundamentalists were identical with those taught by the Bible.

One place where we are wrong while we are right is in the relative stress we lay upon the prepositions *to* and *from* when they follow the word *saved*. For a long generation we have been holding the letter of truth while at the same time we have been moving away from it in spirit because we have been preoccupied with what we are saved *from* rather than with what we have been saved *to*.

The right relative importance of the two concepts is set forth by Paul in his first epistle to the Thessalonians. "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven."

The Christian is saved from his past sins. With these he simply has nothing more to do; they are among the things to be forgotten as the night is forgotten at the dawning of the day. He is also saved from the wrath to come. With this also he has nothing to do. It exists, but not for him. Sin and wrath have a cause and effect relationship, and because for the Christian sin is canceled, wrath is canceled also. The *froms* of the Christian life concern negatives, and to be engrossed in them is to live in a state of negation. Yet that is where many earnest believers live most of the time.

We are not called to fellowship with nonexistence. We are called to things that exist in truth, to positive things, and it is as we become occupied with these that health comes to the soul. Spiritual life cannot feed on negatives. The man who is constantly reciting the evils of his unconverted days is looking in the wrong direction. He is like a man trying to run a race while looking back over his shoulder.

What the Christian used to be is altogether the least important thing about him. What he is yet to be is all that should concern him. He may occasionally, as Paul

sometimes did, remember to his own shame the life he once lived; but that should be only a quick glance; it is never to be a fixed gaze. Our long permanent look is on God and the glory that shall be revealed.

What we are saved *from* and what we are saved *to* bear the same relation to each other as a serious illness and recovered health. The physician should stand between these two opposites to save from one and restore to the other. Once the great sickness is cured the memory of it should be thrust out onto the margin of the mind to grow fainter and weaker as it retreats farther away; and the fortunate man whose health has been restored should go on to use his new strength to accomplish something useful for mankind.

Yet many persons permit their sick bodies to condition their mental stuff so that after the body has gotten well they still retain the old feeling of chronic invalidism they had before. They are recovered, true enough, but not *to* anything. We have but to imagine a group of such persons testifying every Sunday about their late illnesses and singing plaintive songs about them and we have a pretty fair picture of many gatherings among gospel Christians today.

There is an art of forgetting, and every Christian should become skilled in it. Forgetting the things which are behind is a positive necessity if we are to become more than mere babes in Christ. If we cannot trust God to have dealt effectually with our past we may as well throw in the sponge now and have it over with. Fifty years of grieving over our sins cannot blot out their guilt. But if God has indeed pardoned and cleansed us, then we should count it done and waste no more time in sterile lamentations.

And thank God this sudden obliteration of our familiar past does not leave us with a vacuum. Far from it. Into the empty world vacated by our sins and failures rushes the blessed Spirit of God, bringing with Him everything new. New life, new hope, new enjoyments, new interests, new purposeful toil, and best of all a new and satisfying object toward which to direct our soul's enraptured gaze. God now fills the recovered garden, and we may without fear walk and commune with Him in the cool of the day.

Right here is where the weakness of much current Christianity lies. We have not learned where to lay our emphasis. Particularly we have not understood that we are saved to know God, to enter His wonder-filled Presence through the new and living way and remain in that Presence forever. We are called to an everlasting preoccupation with God. The Triune God with all of His mystery and majesty is ours and we are His, and eternity will not be long enough to experience all that He is of goodness, holiness and truth.

In heaven they rest not day or night in their ecstatic worship of the Godhead. We profess to be headed for that place; shall we not begin now to worship on earth as we shall do in heaven?

The Price of Leadership

Not all of those who desire places of prominence are willing to pay the cost of spiritual leadership—loneliness, weariness, abandonment, vision.

EXODUS 32:30-35 and NUMBERS 27:15-17

By REV. MARK W. LEE

LEADERSHIP is usually thought of as resulting from natural endowments and traits of personality. These may be helpful but they are incidental. The real qualities of leadership are to be found in those who are willing to suffer for the sake of objectives great enough to demand their wholehearted allegiance.

Simply holding a position of leadership does not make a man a leader. There is a price to pay if a man will lead. Let us look at four chief elements of that price: loneliness, weariness, abandonment and vision.

If you would be a leader you must endure *loneliness*.

A. W. Tozer suggests (in *Eternity* Magazine, August, 1956) that Enoch must have been lonely, and Noah, too, and that God never spoke to Abraham while he was in the presence of other men. "The weakness of so many modern Christians is that they feel too much at home in the world. In their effort to achieve restful 'adjustment' to and 'integration' into unregenerate society they have lost their pilgrim character. . . . They aren't lonely; but then neither are they saints." Our preoccupation with social togetherness appears to have sifted our people to the same level and we have lost imagination, which is to say we lack the qualities necessary to produce leaders. A man must be alone to find himself and alone to find God. How few are willing to make this sacrifice!

Daniel received blessing while alone. Paul was alone when he was converted, even though he was sur-

rounded by an escort bound for Damascus. What Paul saw and heard and what Daniel saw and heard was for their hearts alone. One of David's great assets was his ability to endure loneliness, to stand the pain and through it learn to live with himself and God. The shepherd's life helped, and the things he wrote reveal his heart. We are quick to acknowledge that not all lonely shepherds will lead, but it is useless to look for what we need in the bustle of the crowd or even in forums of democratic discussion.

A leader knows the meaning of *weariness*.

The world is run by tired men and it will always be so in this life. Only a miracle made it possible for Moses to carry on without failing physically. Jethro urged him to lighten his load by appointing seventy elders as judges. Even then his labors were strenuous.

We have the mistaken idea that we can do what we are supposed to do and still be rested. This is not



Sunday morning, May 22, the author was guest speaker for The Christian and Missionary Alliance Church in Spokane, Wash. In the audience was a member of THE ALLIANCE WITNESS staff who asked him to adapt the material in his message for publication.

Mr. Lee is professor of speech at Whitworth College in Spokane. He is a graduate of Nyack Missionary College and Wheaton College, and was formerly pastor of the Alliance Church in Lombard, Ill. He is the author of several books, the latest being "The Minister and His Ministry."

possible, and those who reject weariness must reject leadership. Paul would certainly have failed had he been subject to the modern neurotic fear of loneliness and weariness. Good timber can be detected in the man who although weary is not depressed. Of course, there is a satisfied weariness which follows a job well done and it puts us to sleep at night for God-given rest.

Leaders welcome and expect weariness, and they never lose control. They dare not quit; they always expect the second wind. Of course most candidates will give up. Isaiah noted that when he wrote, "Thou art wearied in the greatness of thy way." History reports the movements which got "tired" and dropped out of sight. Whole civilizations perished because they were weary, and there are evidences that modern civilization is dragging its feet.

We have some reason to believe that the Russian Communists, who are much aware of the way ideas can grow weary and perish, have instituted international problems for no other reason than to observe the current virility of their leaders. President Eisenhower at Paris in May probably was the target of one of those tests.

In the first part of the twentieth century there were groups of vocal atheists. Their organizations have passed away. Other movements, good and bad, are largely exhausted today because, for some reason, they "wearied in the greatness of (their) way." It is little wonder that with-

out the daily strength of the Holy Spirit the church would have long ago lost its "greatness." Although it would be foolish for our nation to build its policy on the possibility, it is inevitable that Communism will follow the trend of human frailty and eventually grow weary. Man's performance, when he is left to his own resources, has not been highly successful. Some observers of the American scene point to evidence which they interpret as weariness of this sort.

Jesus never lost control. He was often weary. He rested by the well but quickly surrendered that privilege in order to guide a lost woman. He took his tired disciples away to rest and eat but forgot His own needs when He saw the multitude without a shepherd. He was at last overcome with exhaustion while carrying the cross to Golgotha. His stripes heal us. His weariness lightens ours. He is with every wearied mother who sinks into a chair at night to rest for an hour so that she may be relaxed enough to sleep when she retires.

Leaders will not save the world on a forty-hour workweek. The sacrifice of self includes time and the body. Wife, home, career and ambition are lifted to the altar of God. When *all* is given the man may lead,

Laos Situation Settles

After several weeks of tension and the threat of civil war in Laos, a meeting on August 29 of the rival governments produced a compromise cabinet which is expected to bring stability to the country.

The new premier, "neutralist" Prince Souvanna Phouma, who had been set up by the Paratroop rebels, was retained. But he included in his cabinet five members of the pro-Western regime which had been ousted earlier. King Savang Vatthana gave approval to the new government.

Although communications were disrupted within the country, missionaries were not disturbed. The Whipples, Miss Sally Holmes and the Andrianoffs were in Vientiane, the Andrianoffs having not yet returned to their station in Xieng Khouang. Mr. and Mrs. O. J. Kaetzel were in Luang Prabang, and Miss Ardelle Oakes was on vacation in Dalat, Viet Nam.



and hope rises in the hearts of those who seek a great way. It is a price—are there any who will pay it?

Leadership requires *abandonment*.

What we have did not come to us from conservative men. The Pilgrim Fathers who landed at Plymouth Rock were bold. The minutemen of the American Revolution were brave and hotheaded. So were the signers of the Declaration of Independence and the Constitution. They threw out whole chunks of tradition, not counting the past so sacred that they would sacrifice the future for it. The abandonment characterizing those who built the Republic suggests that the principle is rather universal. The best of the frontiersmen of our nation had that abandon. Men built the economy based on a calculated risk; they were fearless.

The words of Luther, "Here I stand," rattle the vertebrae of red-blooded men. The missionary stalwarts who withstood accusation, cut down sacred oaks, challenged princes and languished in jail are examples to us of those who abandoned themselves to Christ. Nathan pointing an accusing finger in the face of David, Elijah before the priests of Baal at Carmel, Moses before Pharaoh—for the moment, at least, these men were fearless and they were clearly in command. The stamp of authority was on Moses. Standing before Pharaoh, he gave his message and refused to be intimidated. It had taken a good while to make Moses

fearless, but the day finally came when he could keep his meekness and still thunder the Word of the Lord.

There was a kind of studied recklessness in Moses. Men without God call it a risk, but those who walk with God call it dynamic faith. Certainly that is what motivated Moses. But the average man seems fearful. He finds the smallest decisions very difficult to make. He asserts that he is free, that he lives in a democratic society and that he thinks for himself, but he protests too much. His actions belie his words. He is playing it safe. He is the slave to safety and security.

Karl Olsson recalls the words of Robert Louis Stevenson's indictment against safety, security and prudence as the "dismal fungus." He refers to our preoccupation with all the aspects of health and longer life. What a trial Paul must have been to Dr. Luke. Paul worked excessive hours, was beaten, suffered shipwreck and snakebite, ate poorly and slept in strange places. Today our good brother Paul would certainly have been hospitalized and immobilized. Instead he spoke glowingly of his danger and of his eagerness to reach a new field across another body of water.

There is more failure due to the excess of caution than because of experimentation with new ideas. We would emulate the disciples who followed Jesus when He called them. They had businesses and families, but they left and followed. This certainly was not folly. They were not unsuccessful in their work, they were not disgruntled with their wives, but they had the abandonment necessary for leaders. More people have failed for their tendency to conservative action than because of bold and sometimes foolish action.

Leadership requires *vision*.

Vision may be several things, but for our purpose we will say that a man has vision if he can see the conclusions to which his ideas tend. What is ahead for us if we continue to do what we are doing? A national leader ought to be able to foresee what his policies will do to the next generation. Consider a father who is leader of his family. If he has vision he will not keep liquor in his

(Continued on page 8)

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I Love My God

*I love my God, but with no love of mine,
For I have none to give;
I love Thee, Lord; but all the love is Thine,
For by Thy love I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.*

*Thou, Lord, alone, art all Thy children need
And there is none beside;
From Thee the streams of blessedness proceed
In Thee the blessed abide.
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling place.*

—MADAME GUYON.

Divine Holiness

By A. B. SIMPSON

The glory of the New Testament teaching regarding sanctification is that it presents to us not human but divine holiness as a possibility of faith and a provision of grace. It demands from us conformity to the very highest standard of purity and righteousness, making no compromise, asking no abatement of the highest claims of the divine character and law. And then it supplies the grace and power to meet this demand, through Christ Himself. It gives what it demands.

The great mistake of most persons in seeking for a deeper spiritual life is the attempt to become something themselves and have something which they can call their own holiness. On the contrary, God is ever seeking to withdraw us from ourselves, to lead us to realize our helplessness and nothingness, and to find our all in Himself continually and forevermore.

It is, therefore, not a state of self-constituted perfection but a relationship with a perfect and divine Person. "Christ . . . who of God is made unto us . . . sanctification." And he that abideth in Him sinneth not; but as He is, so are we also in this world. This lifts us higher than the highest human goodness and

yet it stoops lower than the lowest depth of our conscious weakness and inability. It leaves no excuse for those who claim their unworthiness and insufficiency, for it provides all the resources of God Himself. It affords no occasion for self-consciousness or pride, for when we have obtained it there is still nothing in ourselves; it is all of grace. It leaves no place for the excuses of those who plead that all men are imperfect and therefore none can be holy, for it admits our imperfection and yet demands that we shall receive His holiness.

It is, indeed, a perfect paradox, "having nothing, and yet possessing all things." Crying, "I am not sufficient even to think anything as of myself," and yet surmounting the clouds and shouting from the heights of victory: "(My) sufficiency is of God"; "I can do all things through Christ which strengtheneth me."

What an available provision God has made for our complete Christian life! Let us accept it in all its fullness and give it to our weary and struggling brethren who are crying and groaning in all lands for deliverance from the bondage of corruption into the glorious liberty of the children of God. ♦ ♦ ♦

The Book Did Its Work

By CAMERON V. THOMPSON

In the year 1787 a certain Captain Bligh set sail from England for the island of Tahiti in the South Seas. His mission was to gather fruit trees and transplant them to other islands to make them habitable for the king's subjects. After six months on the island, Captain Bligh was ready for sailing. But the sailors had formed strong attachments for the native girls. They revolted, threw Captain Bligh and eighteen of his loyal men into an open boat and returned to the island. Bligh sailed 3,600 miles to the nearest Dutch settlement in a demonstration of seamanship, fortitude and mercy from God that is without parallel in the annals of the sea.

He finally reached England and sent an expedition which captured fourteen of the mutineers. But nine of them had sailed away in a ship to the utterly remote island called Pitcairn, in the heart of the Southern Pacific, and there had founded a colony. They began to make whiskey from a native plant and soon degenerated into beasts. The full story of their quarrels and orgies and murders is too horrible to print, even in our day of licentious literature. Soon only one Alexander Smith and a crowd of women and half-breed children were left.

Now it happened, in the mercy of God, that Smith found a Bible in one of the sailors' chests. He read it, repented, was converted and began to teach all the women and children. Years passed, and finally a ship visited the island. They found it 100 per cent Christian. There was no disease, no insanity, no crime, no illiteracy and no strong drink. It was a paradise on a small scale. The mighty Book had done its work. "The words that I speak unto you, they are spirit, and they are life." ♦ ♦ ♦



It is no great matter to live lovingly with good-natured, with humble and meek persons; but he that can do so with the froward, with the willful and the ignorant, with the peevish and the perverse, he only hath true charity.—JEREMY TAYLOR.



W. D. CARLSEN

In small villages around the world, as here in Thailand, anti-Christian and sensational reading material is available to entice the reading public. With pitifully small budgets and inadequate equipment Christian presses attempt to give positive witness to Christ. Support World Literature Sunday—October 9.

A Powerful Missile—Christian Literature

What is being done to bring up literature production and distribution on the mission field to close the missile gap? This article answers for South America and tells exactly what you can do to help on all the mission fields.

By ROBERT E. NEWMAN

FROM the time that marked the launching of the Reformation to the day of modern missiles the printed page has been a potent instrument. In the hands of his printer, Robert Estienne, Martin Luther's messages on justification by faith became missiles of Biblical truth which helped to liberate northern Europe from the bondage of Romanism.

Martin Luther had a vision for using the printed page. Not only did he have printed his sermons, hymns and doctrinal teachings, but he also translated the Bible into the language of the people. He indicated his estimate of the strategic use that should be made of literature when he said, "I believe that the invention of printing is the last great gift God has given to the church for

the proclamation of true religion throughout the whole earth."

Has the church shared this vision? The Communists and false sects, to say nothing of secular and commercial agencies, have made effective use of this remarkable tool and they have subverted people by the millions. Each Christian ought to concern himself personally with this means of communication and give himself to God that even greater conquests shall be won with the missiles of truth in printed form. The rightful use of the printed page is a forceful witness for Christ.

The task before us is the positive proclamation of the gospel in every tongue to every tribe and nation. The Lord commanded this. Experience proves that the gospel is the

only solution to man's personal and group problems. Opposing forces have a parallel objective in that they seek to convince men by using the same sort of media that we use. But they would conquer and enchain them with nonspiritual, heretical and atheistic deceptions. We are in a competition that is determining the eternal destiny of men and we must admit that we are behind and losing ground. The money, personnel and effort of the Communists, Jehovah's Witnesses and others far overshadow all our evangelical effort in literature production and distribution.

To reach men and women *first* with the gospel message we must begin by admitting that our efforts to date are inadequate. We must

then dedicate ourselves anew to God in clearer purpose and determination to the end that every Christian, be he pastor, layman, missionary or national, become literature-conscious. We must ourselves read stimulating, informative, Christ-honoring missionary literature as a daily practice along with our daily intake of God's Word. We must make sure that we regard literature work in right perspective as we pray and give for missions in general. We must be active individual distributors of the soul-saving Word of God in its various literary forms: tracts, Scripture portions, books, and so forth.

A word of caution is in order because this is a day of increasing competition among various missions in their efforts to enlist support. One missionary leader has said that some missionaries have perhaps overemphasized their work, presenting it as if it were the only basic approach by which to confront the world with the gospel. As a consequence many well-meaning persons are persuaded to put their gifts into some specialized work while at the same time more needy and legitimate causes elsewhere are neglected. Certainly every avenue of work should be kept open. Yet while the specialized services are important, "we still need that plain, ordinary missionary who can and will go into remote areas, to backward people with the saving message. The radio is useless where there are no receivers and the printed page is useless where there is still illiteracy."

If we would understand the relationship of literature to the worldwide task before us we must view it in the light of all its modifying circumstances and select the proper tools and personnel necessary to its accomplishment. Space would not permit a world survey in this article, therefore I invite you to consider an example in the area of the world with which I am personally familiar, Latin America.

While the Spanish-speaking countries to the south are exploding in population the literacy rate is likewise climbing. There are 175 million persons to be reached with the gospel right now. But within twenty years there will be a total of 420 million. At present there are twenty-

seven million literates—adults and young people. Children between the ages of five and fourteen now number forty million. That means the reading public will continue to increase rapidly. The Republic of Chile is 80 per cent literate and Argentina 90 per cent. The intellectual and spiritual appetites of these readers must be satisfied and we must make the gospel message available. The strong appeals from other messages are calculated to lead them away from Christ.

In Chile and other Latin American countries Communist gains have been made possible by means of heavy infiltration of literature. In Chile a year ago the Communist party came in a close second, with their candidate missing the presidency by the slim margin of some 200,000 votes. Communist books, magazines and newspapers from Russia and China, as well as propaganda from neighboring Latin countries, are all available in most bookstores and newsstands.

What is being done by evangelical groups to compete with this invasion of atheistic Communism? Our efforts appear small but they are picking up momentum and we must press on in sacrificial dedication. The Christian and Missionary Alliance coöperates with 150 other evangelical movements which have assembled in conferences (LEAL) on two occasions, one in 1956 and the other in 1959. Those attending the conferences were convinced that our existing publications needed to be improved and that new publications must be born. Distribution appeared to be our weakest point, and we determined to expand existing stores



A miracle amid all the tragedy of the earthquakes and floods in Chile is the fact that the center of Alliance missionary activity in Temuco was unharmed, though surrounded by destruction.

The Alliance printing plant and the Bible school are both located in Temuco. This city of 90,000 people was the base of rescue and relief operations for the country.

Remember the needs of the Spanish-speaking countries and the literature work on all twenty-two Alliance mission fields on

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and open new ones. Because trained personnel was lacking we set out to recruit more national workers and missionaries.

In our Christian and Missionary Alliance fields we opened new bookstores in Santiago, Chile, and in Bogotá and Pasto, Colombia. More stores are needed, and the existing book deposits in Argentina and Peru need to be enlarged and relocated in more strategic areas.

We praise the Lord for what He has brought to pass in Temuco, Chile, the center of our Spanish publications. Only seven years ago all type was being set by hand in the Spanish Alliance Press. The only press was a slow, hand-fed model. All bookbinding also was done by hand at great cost. You in the homeland prayed and gave in order that better equipment and sufficient trained personnel would be available to modernize this printing plant. God answered those prayers, and today the Spanish publication center has two linotypes, two large, fast presses and more adequate bookbinding equipment. There are well-trained, dedicated men and women working with us, and we believe that shortly the work will become self-supporting.

However, since little or no profit is received from the sale of Spanish Christian literature, it is expected that on specified occasions the investment of capital funds will be required for the obtaining of more modern equipment. This plant and its staff are enabling us to fulfill more adequately the great commission as it falls on our Mission's shoulders.

Our monthly magazine, *Salud y Vida*, now in its forty-sixth year of publication, is increasing in circulation and in widespread acceptance. Our Sunday school material has been improved with a new adult Sunday school paper similar to *Power*. The quarterlies for teachers have been enlarged and separated departmentally, with more emphasis on the use of visual aids for children. The monthly tract, *La Voz*, is an effective soulwinner in the hands of pastors and missionaries. Several missionaries have used this gospel sheet to open new towns or to help launch city-wide campaigns. Our Tract Club continues to grow in its outreach

with modern attractive presentation. Other missions are calling upon our staff to help them in their literature needs.

But with all this emphasis on production our efforts are still in vain if we cannot put our literature within the reach of the people in the cities, towns and country. Many people send orders to our bookstores in Temuco and Santiago, but many others have never heard of our stores nor of our literature.

About eighteen months ago a young Chilean by the name of Pedro came into our printing office and asked for a job. He had married a fine Christian girl, a widow with three children, and he needed work to support them. He pleaded for a job in the printing plant, but not only did we not need a printer, but he had no printing experience. There seemed to be nothing open to him. The only thing we could do to help was to offer him a suitcase full of books and let him work as a book salesman. To everyone's surprise, including Pedro's, he proved to be a

born salesman. He has continued serving the Lord in this ministry, going up and down the train line distributing gospel literature to all who will buy. His most successful area was in Valdivia, which has since been completely destroyed by earthquake, tidal waves and floods.

Sunday, October 9, is World Literature Sunday. That would be a good day to begin your own personal offensive with this powerful missile—the printed page. This is your opportunity to inform and inspire your church or group with the vision of Christ-centered literature for the whole world. Urge the reading of good, Christ-honoring literature and warn against that which is not. Plan a project to contribute toward your church library; prepare a list of essential Christian magazines each family should read; pray for the literature projects on the mission field you have a particular burden for. All of our fields are working in literacy and in the production and distribution of literature, and the battle will be ours as we all catch

the vision that Martin Luther had and become literature-conscious.

We have a vast unfinished task—presenting the message of Christ to a world in tumult. Fast-increasing populations are making our task even more immense. We are charged with the responsibility of using every means at our disposal in this war of ideologies.

Literature is one of the church's vital weapons in this war. You can help to launch an effective offensive to capture the hearts of men for Christ.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:2, 3).

"Where there is no vision, the people perish" (Prov. 29:18). ♦ ♦ ♦

The Price of Leadership

(Continued from page 4)

home. It is entirely possible that he would never take more than a small drink during any one day of his life. But his son does not have the same control over alcohol. He follows his father's habits and is destroyed. The father with vision would have seen the conclusion toward which his action tended. A deck of bridge cards and a set of poker chips are not, in themselves, wicked things. They can be played with as one would with other toys, but there is a step that a son could easily take and find himself gambling away his living. Vision suggests that I should not have playing cards in my home. The illustrations can be multiplied on larger issues, of course.

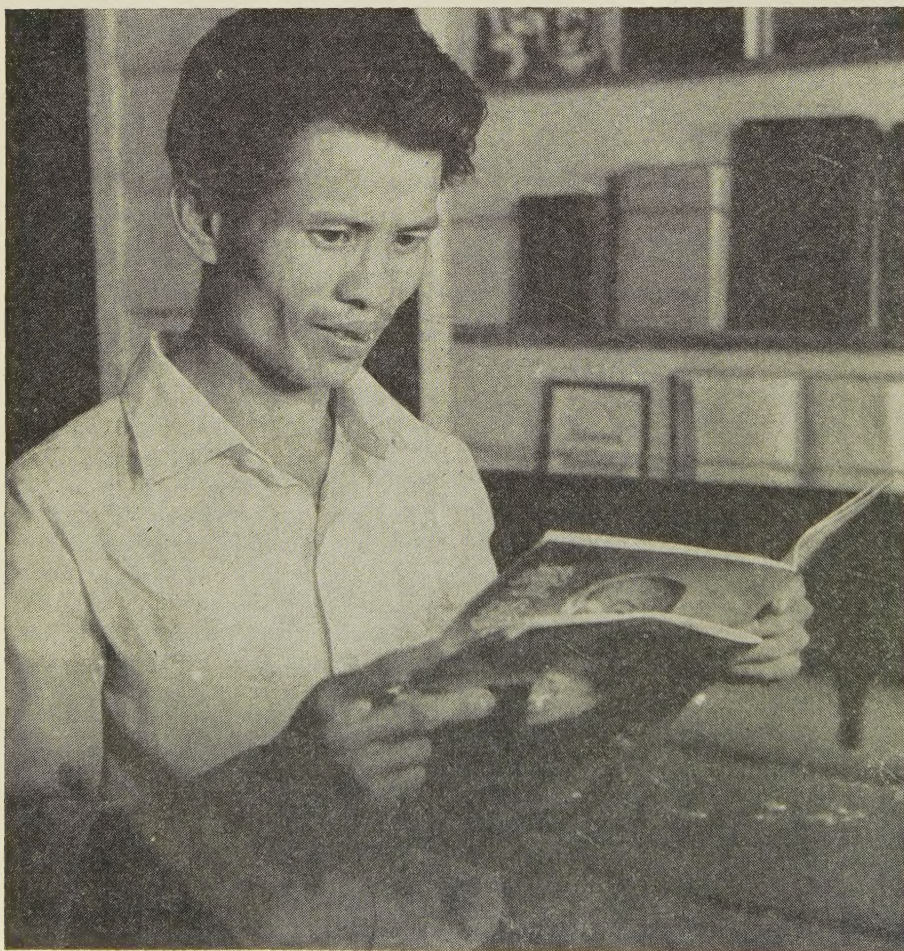
Vision must have hope and optimism in it. The past must push us—never pull us. This may be much of our trouble in orthodoxy at the moment. We find ourselves resisting clumsy and humanistic thinking by harking back. Our heroes are not behind us. They are above us and out of the race now.

A Christian should be willing to pay the price of leadership. Whatever other elements are needed, the four mentioned here—loneliness, weariness, abandonment, vision—are indispensable. Who will pay the price?

♦ ♦ ♦

A Chinese in Thailand eagerly examines Christian literature in both Chinese and Thai

W. D. CARLSEN





DAVID R. ENLOW, Reporter

AT HOME

Church of God sets record in giving: A record total of \$1,308,492, given to the general causes of the Church of God (Anderson, Ind.) during the 1959-60 fiscal year, was more than \$53,000 over the previous record in 1956-57. Rev. Paul Tanner, executive director of the denomination's World Service Division, also said leaders have launched efforts to set a new record for a \$1,528,219 budget adopted for 1960-61.

Issue charter for Graham crusade in Philadelphia: The Philadelphia courts have issued a nonprofit charter in the name of the Billy Graham Greater Philadelphia Crusade. This legalizes the solicitation of funds and administration of the crusade offerings. The crusade is scheduled to open next July for an eight-week duration.

TV station sought by Christian network: The Christian Broadcasting Network, Inc., of Portsmouth, Va., has applied to the Federal Communications Commission for a commercial television station. The station would be operated on ultrahigh frequency channel 27 in the Portsmouth-Norfolk-Newport News area with a visual power of 19,600 watts from a 384-foot antenna, with both day and night broadcasting hours.

Navigators announce expansion plans: Lorne C. Sanny, president of The Navigators, has announced that the group will begin work in ten new areas this fall. Representatives have been assigned for the first time to Beirut, Lebanon; Toronto, Ont.; Karachi, West Pakistan; The Hague, Netherlands; Frankfurt, Germany; Kenya, British East Africa, and a new region of Okinawa. Other new fields are in the United States.

ABROAD

Sudanese province clamps down on missions: Every Christian missionary must close his bookshop and any other business-connected enterprises he operates, says the government of the southernmost province of the Sudan, Khartoum. The move is one of a series of restrictive measures imposed on missionaries in a country dedicated to the "complete Islamization of Sudan."

Brussels has new Protestant information office: As a service for traveling Protestant clergy and lay people from all parts of the world, Belgium has opened an In-

ternational Christian Fellowship Center in its capital city.

MISSIONS

Kerala ends discrimination against Christians: The new non-Communist government of Kerala, a state in southern India, has put an end to the discrimination which had been practiced against Harijans (low-caste Hindus) converted to Christianity. The Harijans, commonly known as Untouchables, were excluded from various concessions for schools, books and financial aid when they became Christians under the former Communist administration. A new state regulation provides that Harijans who are converted to Christianity shall be entitled to the same financial aids and concessions as are granted to non-Christian Harijans.

Most American Protestants still in Congo: Although many Protestant missions in the Congo have been evacuated, most of the 1,200 American Protestants are staying at their posts, according to Rev. Theodore L. Tucker, executive secretary of the Africa Committee of the National Council of the Churches of Christ in the USA.

PEOPLE

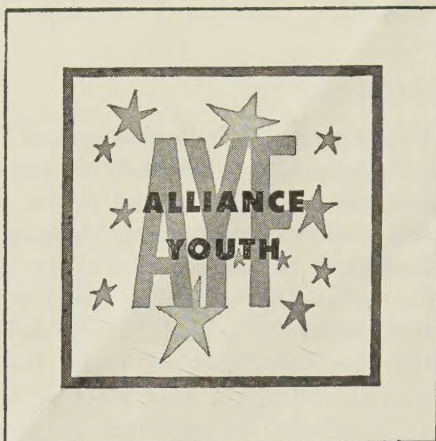
Lutheran chaplain promoted: President Eisenhower has approved the recommendation of a promotion board that named Navy Chaplain (Capt.) Joseph Floyd Dreith (Lutheran Church-Missouri Synod) for promotion to the rank of Rear Admiral. A veteran of twenty-three years' service in the Chaplains Corps, Chaplain Dreith will be the first Lutheran chaplain in Naval history promoted to flag rank.

Musical evangelist dies: Phil Kerr, well-known composer, died August 31 in California following several months' illness from a heart ailment. He had written hundreds of gospel songs. He was fifty-three.

SIGNS OF THE TIMES

U. S. crime hits all-time record: During the first six months of 1960, according to the most recent figures of the Federal Bureau of Investigation, crime in the United States accelerated at the rate of 9 per cent to reach a new all-time high. Highest increase was reflected by robberies, up 13 per cent. Murders, up 6 per cent over 1959, and forcible rapes (5 per cent higher) reached the most alarming rate in the nation's history. Other crime categories showed grand larcenies increasing 8 per cent, auto thefts 5 per cent and aggravated assaults 4 per cent.

Mormons invade eastern Canada: The Church of Jesus Christ of Latter-day Saints (Mormons) has formed its first diocese (stake) in eastern Canada. The action was taken at a recent conference in Toronto. Mormons entered Canada one hundred years ago, have four stakes in Alberta and begin the new stake, embracing Ontario and Quebec, with 5,300 members—three times the number claimed in 1950.



WELDON B. BLACKFORD, Editor

Inspiration for Adult AYF Leadership

No area of church ministry suffers more from the shortage of inspired adult leadership than the youth organization. Preference is almost always given to some other phase of church leadership, with the job of youth adviser or counsellor being dumped into the lap of some unwilling soul. The enormity of the task, along with the limited amount of materials and aids for a youth program, may be one reason for reluctance on the part of adults to assume this responsibility.

Among all the great leaders of the Old Testament one stands out most prominently as a spiritual pattern for leaders and would-be leaders. The first two chapters of the Book of Joshua contain the account of God's call to Joshua to become a leader of his people. From these two chapters come some of the greatest spiritual directives to the adult who contemplates taking the responsibility of a youth group.

Chapter one supplies the first requirement in developing good leadership, that of inspiration for the job. God wasted no time in supplying Joshua with the inspiration for doing the job that He wanted him to do. Joshua was assured that it was a God-ordained work.

Let us observe the way God dealt with the one He had chosen to be a leader. First, *He called attention to the need for leadership*. "Moses my servant is dead" (Josh. 1:2). It was time for Joshua to arise and fill the vacated place as a leader of Israel.

The first step in acquiring leader-

ship in the local youth group is to call attention to the need. Perhaps no ministry in the church has a greater turnover of leadership than the youth group. Young people arise to the place of leadership in the AYF and in a short while they are gone to college or the armed forces.

Because this need is so great specific prayer should be requested. Too often the pastor, or perhaps his wife, is expected to take over the job. We do not always realize that there is one in the group who could do the work under God's call. We have not prayed and found the man or woman whom God would use.

Second, in this chapter we have *the call to leadership*. There are some things to note about the call of God to Joshua:

1. It came from God. "The Lord spake unto Joshua." It is important to impress upon potential leaders that the call to this work is divine. They must consider their appointment a divine calling.

2. The call came to Joshua, "son of Nun." At the risk of a bad pun, let me say that many adults feel they are "sons of none" when it comes to directing the youth program. They feel they have no ability for the work. That is good. Most leaders are not born; they are made.

3. The call came to one who had been preparing for this leadership. Joshua had been trained by Moses, whose assistant he was. The wise church will be alert in training leaders for tomorrow. The National

Youth Office has been attempting to develop this program for the local church and AYF.

Third, there is *the vision of leadership*. God gave Joshua a general, sweeping promise for his work. It is found in verse three and we break it down to consider the application of truth. "Every place"—there would be no end to scope and possibilities. "Sole of your foot"—the ministry requires energy and activity. "Shall tread upon"—determination and vision are necessary. "Have I given you"—guaranteed success is the result. What a prospect for those who would give themselves to leadership in the local youth group!

Next, God gave Joshua a series of specific promises for personal leadership (verse 5). "There shall not any man be able to stand before thee"—Joshua was promised God's protection and vindication. "As I was with Moses"—personal presence to help. "I will not fail thee"—personal assistance promised.

These promises have proven true also to those who trusted the Lord in the ministry of a Christian youth program.

Special AYF Sunday

October 2

Sunday, October 2, is AYF day for the Viet Nam Bible school chapel. All AYFs are asked to unite in a special self-denial pledge offering to begin on October 2 and to continue through Thanksgiving. A "Wrap It Up by Thanksgiving" drive will be under way to raise the \$11,000 yet needed to complete the chapel building.

Our Home Secretary, Rev. L. W. Pippert, says of this drive:

"A miniature missionary convention will be held in all AYF groups the first Sunday in October. Pledges covering a two-month period will be taken at that time. This will extend to the Thanksgiving season. It is to be a self-denial offering in which we hope to secure enough money to finish the Viet Nam Bible school chapel."

We urge all AYFers to coöperate in helping to complete our part in this emergency need, to the glory of the Lord. If every AYFer would pledge one dollar we could more than meet the need.



Ecuador missionaries in conference in August

Salvation Throughout Ecuador

THE Ecuador missionary conference, held in Quito at the Alliance Academy in August, will not soon be forgotten. As always, the reports from the various stations were very informative. Some told of many spiritual victories; one of defeats.

The report to bring greatest joy was from the city of Quito. The last week of July all the evangelical churches in the city cooperated in a city-wide campaign. Four hundred and fifteen persons professed faith in Christ. A theater that holds 3,000 people was filled every night, and many were turned away. Faithful follow-up work has resulted in other conversions.

Otavalo had a tent campaign that was to last one week. Interest was such that meetings continued two weeks in the tent and another week in the hall. Fifty-four persons accepted Christ and most of them are continuing in the way. Others are staying away from services because they may lose their employment.

Dos Ríos, our station among the jungle Quechua Indians, reported a revival among the believers. Some who had fallen into sin prayed with tears, asking the Lord to cleanse them. Others would not partake of Communion without first confessing sin. One young man, a teacher, confessed he had been a hypocrite for years. Before the service was over he was soundly converted.

Miss Ethel Fetterly told of a man who had been converted while in jail in Loja. Now he is spreading the gospel by means of gospel rec-

ords. The Lord has used him to convert a number of people in his home town.

In El Chaco a young man who was converted in 1955 has been the means of winning around eighty-five persons to Christ. He has many more friends who are interested in the gospel. This young man and his family have suffered for their faith.

Machala, a city on the coast, has a growing church which fully supports the pastor. There are several preaching points reaching out from there, and a number of short term Bible schools and vacation Bible schools were held during the past year, with eternal fruit resulting.

Special meetings were held in several towns and cities in Manabí Province and a number of persons were converted. A week of special meetings was held in July in Portoviejo. The church was filled every night, with many persons standing outside. There were twenty-four conversions. During the vacation Bible school in Tabuchila eighteen children accepted the Lord. The Lord also brought revival to Paján.

When the work among the Salasaca Indians was begun some years ago there was no opposition except the indifference among the Indians themselves. Then the Catholic nuns built a convent right across the road. Our missionaries were forced to close their school for the Indian children. The nuns made threats against the parents. They would go into the homes and take ponchos, cooking pots, and so on, and say the

parents could not have them back until they had taken their children out of our school and had attended a certain number of masses. The work was very discouraging.

This year God gave a wonderful promise to Miss Astrid Pearson, who is working among these Indians. There would be victory over the enemy. One night there was an explosion, and the fire that followed burned the convent. God had removed the mountain.

There are only six believers among the Salasaca Indians, but if God's people will pray faithfully there will soon be more fruit that will remain.

From Chupientsa came discouraging news. Many of the believers had fallen into sin. Satan keeps them bound to heathen customs. That should not be. Pray with us for real spiritual victory.

According to Dr. Eugene Nida, the mountain Quechua Indians are the hardest people to win for the gospel. Our own missionaries have labored faithfully for years among the Quechuas, and there are only a few believers. Some who have professed salvation are victims of alcohol again. One of these wept bitterly, telling us there is no more hope for him.

But we know the arm of the Lord is not shortened that it cannot save. The prayer of faith availeth much. We of the Ecuadorian Mission of The Christian and Missionary Alliance covet the prayer help of all who read this. — CORRESPONDENCE COMMITTEE.

There are not many places in non-Christian countries that a new mission can begin work without consulting some mission already there

Colleagues in a Great Task

The Christian and Missionary Alliance and the Far Eastern Gospel Crusade share evangelization of Cambodia

By REV. CHARLES E. NOTSON

A WAVE of new interest in missions began while World War II was in progress. Men and women in the armed services had close-up views of gospel ministries abroad. Some of them, shot down over strange islands, were met with kindness by people whose originally fierce ways had been altered by their contact with missionaries. Not a few of these service men and women discovered what it means to be a Christian, and in some mission station or in a little outpost chapel yielded to Christ.

The calm fortitude with which missionaries shared the rigors of internment camps, the hardships of a raft on the open sea or life on a barren coast after a ship was torpedoed brought a tone of respect into news reports. Disparaging slurs and ironical quips gave way to frank admiration. Missions became popular. World evangelism began to make sense to the general public. No longer were friends and relatives fearful that a young person had become mentally unstable when he announced his intention to serve God in a foreign land.

A natural outcome of this interest and general approval is a phenomenal increase in the number of missionaries and missionary agencies. In their zeal to get at the task with which they had become intimately acquainted, some volunteers have little patience with the requirements of existing mission boards and proceed to found missions of their own. They feel the urgency of their calling is so great that time-proven procedures appear as unnecessary hindrances.

Not only the missionary-sending agencies that have begun since the war but others which have been ex-

panded rapidly by the same impulse are under considerable pressure to find areas in non-Christian lands which are not already occupied. The closing of China to missionaries has compelled older boards also to look for other fields of service.

Considerable diplomacy and skill in public relations are involved. To make a good impression on Christians at home and secure prayer and financial support, publicity-conscious directors aim for those fields that are particularly colorful or to which world events have given prominence. The fact that a great need may exist in an obscure area does not always satisfy their requirements for "a suitable field."

It is true that few established missions in any part of the world can claim to be occupying fully the regions in which they are laboring. Their members are concerned over the uncounted multitudes scattered in villages to which no missionary or Christian worker has yet gone. It would seem then the logical thing for these missions to welcome reinforcements with outstretched arms.

In some cases they can. Why not in every case? That question is best answered by considering the approach of a new mission that recently has received a cordial welcome

in a field occupied by the Alliance.

Begun at the end of the war by veterans of the armed services, the Far Eastern Gospel Crusade has displayed from its beginning a fine consideration for other boards. Its leaders take every precaution to see that their advance does not impinge upon or put at a disadvantage another mission. That is basic to the character of this new board.

A second factor that makes for cordial relations between the Alliance and the Crusade is the almost complete identity in their objectives related to the development of new churches. If a mission in an adjacent field believes in free use of money donated by Christian friends in the homelands to lift from their converts all responsibility for their own support, it can seriously hamper a neighboring mission's efforts toward cultivating an indigenous church. The utmost care must be taken to ascertain to what policies as well as to what doctrines a mission is committed before consenting to its becoming a neighbor.

Third, the promotional value or "glamor appeal" of a field does not determine the Far Eastern Gospel Crusade's interest in it. The part of Cambodia which it is now entering was rejected some time ago by the director of another mission. He said, "It wouldn't do us any good." Praise God for missionaries whose chief consideration is that they shall be used to do good in the places of the Lord's appointment, wherever He opens the door. It is His purpose that the light shine in the obscure places as well as in the more popular and more easily accessible areas. There is a great deal of difference between Isaiah's response to God's

The Alliance in Cambodia

—Is now responsible for the evangelization of 4,000,000 persons. They are almost entirely Buddhist.

—Has twenty-five missionaries.

—Uses six different languages in gospel ministries.

—Printed 2,500,000 pages of gospel literature during 1959.

—Broadcasts two gospel programs daily over DZAS, The Far East Broadcasting Company, Manila.

call, "Here am I; send me," and the cry of some who rush ahead of the call, saying, "Here am I; I'll go."

There is nothing wrong with making much of the romantic attraction of a country when trying to arouse God's people to take it upon their hearts as a personal responsibility. There is, however, something unworthy of the Great Commission in seeking such places simply because they do appeal to the popular imagination. Africa held no lure until Livingstone gave his life for it. Sierra Leone and Congo were called "the white man's grave," and Alliance young people committing themselves for service there accepted reverently the grim nickname "Bleach Bones." Any place may become rich in missionary tradition as the names of self-sacrificing men of God become linked with it.

It is an honor to accept as colleagues in a great task such missionaries as those of the Far Eastern Gospel Crusade. The spirit of that young mission is beautifully shown in a letter written by a member of a team which in January made a survey of southeastern Cambodia. The Christian and Missionary Alliance has been the only mission working in this land.

"Your article, 'Inter-mission Comity Agreements Not Outmoded,' in the July 13 issue of THE ALLIANCE WITNESS, struck a very responsive cord in the hearts of those of us affiliated with Far Eastern Gospel Crusade. We would like to commend you for this forthright statement of policy in this day of missionary competition and often downright disregard for the efforts of other evangelical groups. We enthusiastically concur with your statement.

"I suppose we respond with such a hearty *Amen*, not only because of the tone of the statement but because of the actual putting into practice of your statement as we have experienced it in our close relationship with you in Southeast Asia, as we plan to enter the area of Cambodia which your Mission has so recently turned over to us. We are deeply impressed with the eagerness with which The Christian and Missionary Alliance personnel in Cambodia have received us. Actually they have opened their arms to us not as members of another Mission but as brethren in the Lord, dedicated to the accomplishment of one simple yet glorious purpose.

"In our relationship with your So-

ciety as well as with all other evangelical groups, we seek to set aside every hindrance of overlap and strive for the accomplishment of the evangelization of the most people possible in our day."

The Christian and Missionary Alliance was formerly responsible for all of Cambodia with a population of 5,000,000 persons in sixteen provinces. The Far Eastern Gospel Crusade is now working in Svai Rieng and Prey Veng provinces, and those areas of Kompong Cham and Kandal (Pnom Penh) provinces situated east of the Mekong River, with a population of approximately 1,000,000. The Alliance is continuing to work in the remaining twelve provinces, and the areas of Kompong Cham and Kandal provinces lying west of the Mekong River.—Sincerely yours in Christ, REV. OLAN HENDRIX.

Our Cover

The Cambodians are descendants of the ancient Khmer race from India, their culture marked by the ruins of the famous temple of Angkor. There also are numbers of Moslem Cham people, and in the mountainous areas bordering on Laos and Viet Nam, and on the Thailand border, are tribespeople.

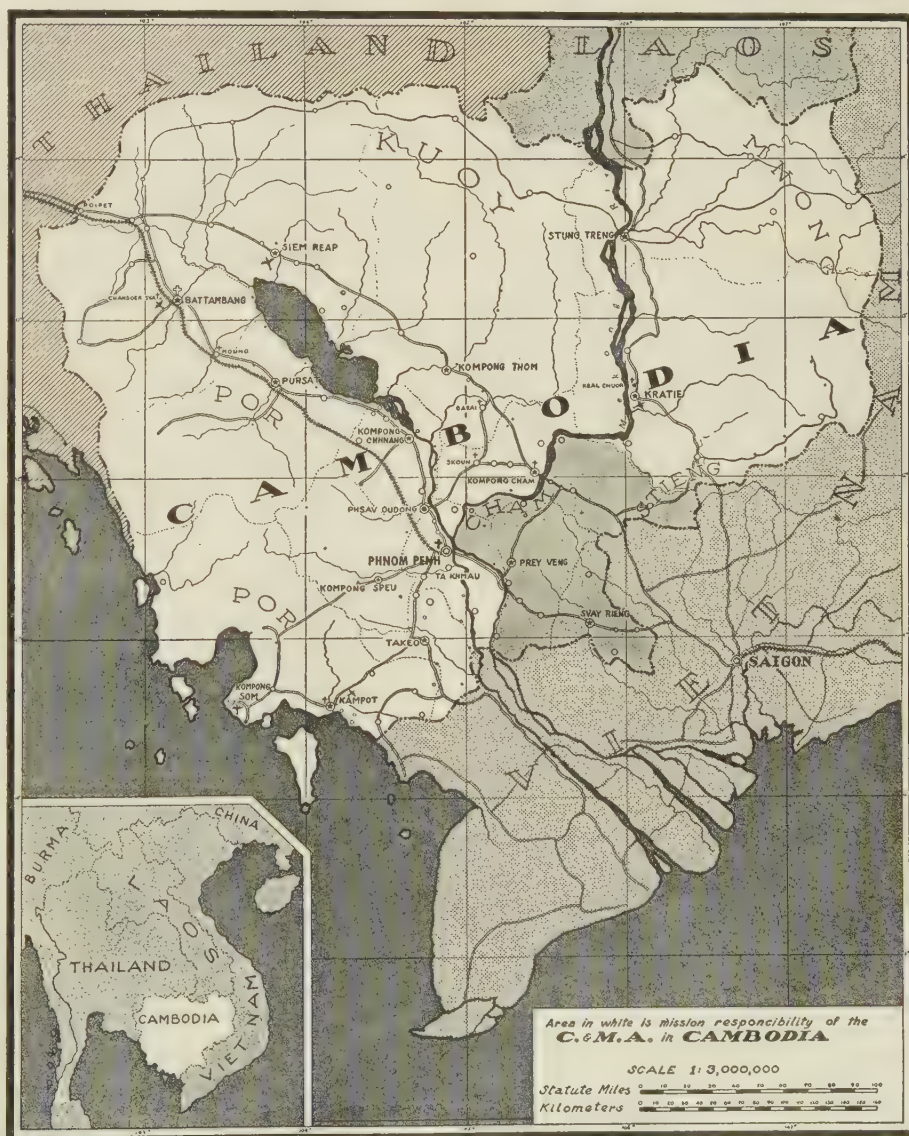
The people are mainly agricultural; however, a considerable part of the land is inundated for several months each year, and scores of villages can be reached only by boat.

The Kingdom of Cambodia has a population of 5,000,000 persons, and except for minorities of Moslems and animists it is entirely Buddhist. The education is largely committed to Buddhist priests, and at least one son from every family spends part of his life in the priesthood.

As prayer opened the country to the gospel in 1922, so unceasing and believing prayer will now break through in salvation.

Map showing division of territory in Cambodia between C. & M. A. and FECC missions—the latter occupying Prey Veng and Svai Rieng (solid gray)

MAP BY M. DAUGHERTY



Marathi, India

Pray that Christian high school and college students may be strong in the faith and give clear testimony of salvation.

Guinea, West Africa

Pray for Rev. and Mrs. P. R. Ellenberger as they begin several months of ministry in Conakry, the capital city of Guinea. This will be the first time that Alliance missionaries have resided there. Their work will consist of surveying the possibilities and needs of that city.

Sudan—Upper Volta, West Africa

Cathy Pease, five-year-old daughter of Rev. and Mrs. R. H. Pease, is suffering from a partial paralysis that seems to be the result of a possible brain injury received during a fall. Pray for her restoration to full health. . . . Pray, too, for Rev. E. P. Howard who is in need of a physical touch from the Lord.

Congo, West Africa

Praise God for the mighty deliverance and protection of our Congo missionaries, which has already been reported in *THE ALLIANCE WITNESS* (8/10; 9/7 issues). From more recent reports received we know that God restrained violent and evil designs upon them. There are still tensions, widespread unrest and uncertainty, and our staff needs much prayer.

Viet Nam

Pray for the Publication Committee which is now engaged in drawing up a list of books that will be suitable for pastors' libraries in Viet Nam.

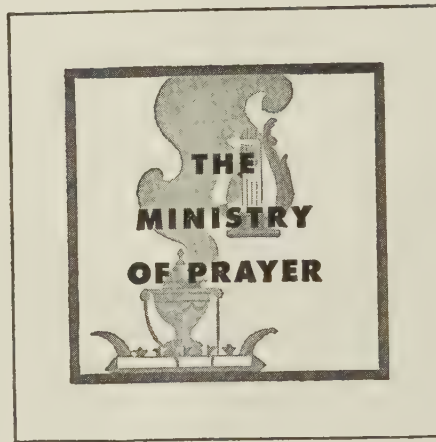
Cambodia

In Phnom Penh a new effort is being made to reach the children. In addition to the Sunday school, weekly children's meetings are being held in the homes of Christians with the hope of strengthening the children of Christian parents in the things of God and winning their heathen friends to the Lord. Pray for the teachers—Mrs. H. M. Taylor, Mrs. C. M. Westergren and Miss Lavinia McCart. Pray for additional teachers, especially for a group of young boys between the ages of ten and fifteen. Pray, too, for the Sunday school which is again growing in numbers. . . . Praise the Lord for the recent dedication of the new church at Dom Dek, now completely free from debt. Pray for Pastor Uth and his congregation, that the Holy Spirit will use them all to reach many unbelievers in this area.

Thailand

Rev. and Mrs. C. L. Gardner, resident missionaries at Roi Et (6/18/58 issue), report that in the last several months twenty-two people prayed at the city church (8/24/60 issue), six were baptized and one baby was dedicated. Youth meetings are also under way

with as many as eighteen attending. Most encouraging is the fact that while the missionaries were away for their annual rest, the city church was very active, going out in witness bands on week ends both in the city and surrounding countryside, all at the church's expense. Two Christian funerals were conducted by the church leader, with the church contributing generously toward the funeral expenses. Praise God for these indications of a maturing indigenous church. Pray that the Christians will be strongly rooted and grounded in the knowledge of Jesus Christ and in the Word, that they may be true witnesses in their homes and villages.



Laos

Pray that the political situation in this country will be such as to enable the gospel to go forward without hindrance.

Chile

We praise God for the good spirit maintained by pastors and people during the disasters which have come upon them. Continue to pray for their needs. In Valdivia and the surrounding area additional havoc was wrought as the waters of the mountain lake system began pouring down that valley. Until the floods have receded it will be impossible to tell how or where to proceed in the work of rebuilding. Carlos Rivera, the student pastor of the Valdivia church, who has been attending the Bible institute, has asked permission to leave school in order to stay with his people and be of comfort to them during this trial. Pray for them. . . . Pray, too, for two other men students of the Bible institute who have had to leave school because of financial needs. Each has a wife and several small children.

Ecuador

An advanced theological course for high school and Bible institute graduates has been added to the curriculum of the Guayaquil Bible Institute. Pray for definite guidance and wisdom as this new step is taken in order to train more adequately the future leaders of the Ecuadorian church. . . . For over a

year property has been sought for a new campus for the Guayaquil Bible Institute. Each time the doors have closed. Pray that the Lord will lead to the property of His choice and that He will provide the necessary finances for the construction of the buildings.

Peru

Many Bible conventions are held during September, October and December. They provide wonderful opportunities for a spiritual ministry in the hearts of believers that will help them live to the honor and glory of God. The dates and places are as follows: Chavin de Paricara, September 29-October 2; Cochachincha, October 7-9; Monzón, December 2-4; Pozuzo, December 2-4; Aucuyacu, December 16-18. . . . A police dentist has received the witness of the gospel from many missionaries during approximately twenty years. Many times he has promised to attend an evangelical service but only recently did he come. He seemed greatly impressed with the message. Pray that this man may believe on Christ.

Japan

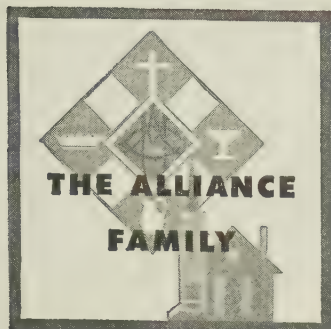
The Alliance Bible School in Hiroshima is celebrating its tenth anniversary. A member of the faculty and several students are visiting the churches, holding "Bible School Day." Pray that other promising young people will consecrate their lives to the work of the gospel. The third-year students of the Bible school, who were appointed to go out and work with some pastor for one year, are doing well and winning men and women to Christ. Pray that the Lord will continue to anoint them for this ministry.

China—Hong Kong

Rev. Andrew Liang, who has been pastor of the Cheung Chau church and who has prepared materials for the *Companion* (youth magazine in Chinese), is going to Saigon, Viet Nam, as a missionary under the Alliance Church Union (4/20/60 issue). The Union is taking the entire support of Mr. Liang and his family. It is hoped that the work in Saigon with which Mr. Liang will be associated will be able to care for his local travel expenses. Pray that all needs will be met and that God will greatly bless all who are participating in this ministry.

Philippine Islands

Pray for the Sarangani District, the north and western Zamboanga areas and north Davao, all of which are without missionaries because of furloughs or extended leaves of absence. . . . Pray that the Cuevas Yakan Mission School and the Lake Wood Mission School (which have record enrollments of 100 and 102 respectively) will produce genuine spiritual fruit in the lives of the pupils, and through them provide an effective entrance for the gospel to the Moslem and pagan peoples among whom they are located.



JAMES B. HARR, Reporter

to the Fields

six new missionaries left on August 26 for study in Europe before proceeding to West Africa for missionary service.

Miss Kathleen M. Thompson and Rev. and Mrs. Loyal E. Bowman are appointed to the Sudan—Upper Volta Mission. Both Mr. and Mrs. Bowman are graduates of Nyack Missionary College, Mr. Bowman receiving the S.S. degree. Mr. Bowman is the son of Rev. and Mrs. F. H. Bowman, of the Sudan—Upper Volta Mission. They served in Bennington, Vt., and are members of Simpson Memorial Church, Nyack, N. Y. The Bowmans have a daughter, Dorinda Rae.

Miss Thompson is from Vernon, B.C., Canada, and was graduated from Canadian Bible College and received the S. N. degree from Yorkton General Hospital in Yorkton, Sask.

Miss Arlene J. Miller and Mr. and Mrs. Roy G. Solvig are appointed to the Republic of Guinea. Miss Miller, of Uniontown, Pa., is a graduate of Nyack Missionary College and has received the teacher's certificate from Teachers College, Oneonta, N. Y.

Mr. and Mrs. Solvig are members of

the Jefferson Park Bible Church in Chicago, Ill. They are graduates of St. Paul Bible College, and Mrs. Solvig also graduated from Swedish Covenant Hospital in Chicago. They received training in the Missionary Internship program. Mrs. Solvig is a daughter of Rev. and Mrs. Walter W. Arnold, missionaries to the Ivory Coast.

Dr. and Mrs. William C. Newbern left August 28 for their sixth term in Hong Kong. They will resume their ministry in the Alliance Bible Seminary.

Miss Carol M. Randall left August 30 for New Guinea, where she is appointed to teach in the school for missionary children in Hollandia. A graduate of Nyack Missionary College, she has received the master's degree in elementary education from Oneonta State Teachers College. Her home is in Toledo, Ohio.

Miss Corrine F. Horn, appointed as a teacher to the Congo, left on September 1 for study in Europe. Her home is in Owen, Wisc. She was graduated from St. Paul Bible College and the Wisconsin State College.

Miss Ann Droppa left New York on September 7 for her third term of service in India. She will be in charge of the girls' boarding school in Khamgaon.

Rev. and Mrs. Paul J. Undheim and children, Timothy, Ruth and Rebecca, left August 28 for their second term in Thailand. While they were detained in the homeland due to ill health Mr. Undheim served in Bloomfield, Mont.

Miss Elizabeth P. Wise left August 29 for her fourth term in Colombia. She will be stationed in Gijante.

On Furlough

Rev. and Mrs. Cecil M. Smith and children, Gordon and Judith, arrived from Ecuador in July.

Mrs. J. Austin Parlman and son, Richard, and Miss Enid N. Miller arrived in New York on August 29. Mr. Parlman is remaining on the field for a short time.

Rev. and Mrs. Jacob Bouw, Jr., and children, Jacob, Marlene and Janet, arrived in Seattle September 5, having completed their first term in the Philippines.



Corrine F. Horn
Congo



Carol Randall
New Guinea



Mr. and Mrs. Roy G. Solvig
Guinea, Africa

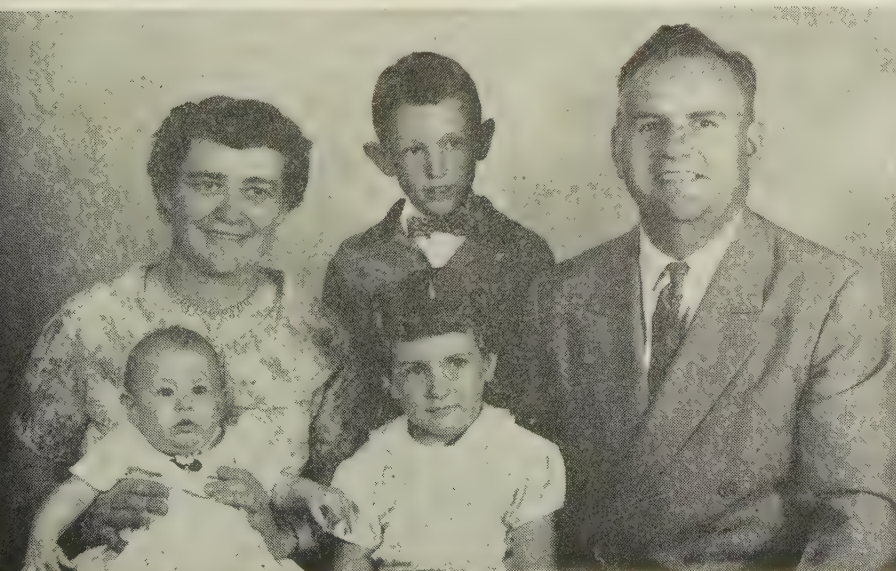


Kay M. Thompson
Sudan, Africa

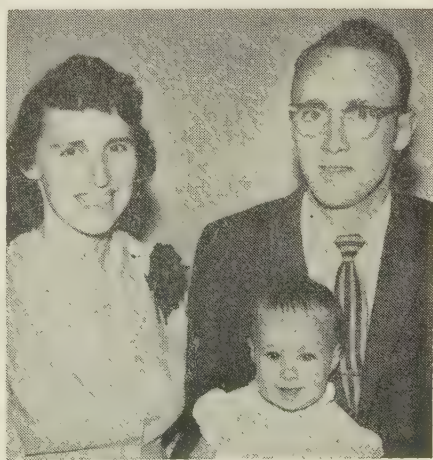


Arlene J. Miller
Guinea, Africa

Rev. and Mrs. Paul J. Undheim and family, Thailand



Rev. and Mrs. L. E. Bowman and child
Sudan, Africa



The New Generation

To *Rev. and Mrs. O. J. Kaetzel*, Laos, a daughter, Barbara Joy, on August 25.

To *Rev. and Mrs. Lester C. Schleh*, Manassas, Va., twin sons, James Daniel and John David, on August 18.

To *Mr. and Mrs. Edwin L. McReynolds*, Pictou, N. S., Canada, a daughter, Brenda Doreen, on August 25.

To *Mr. and Mrs. Herbert L. Garland*, Ashcamp, Ky., a son, Scott Kendall, on August 17.

To *Rev. and Mrs. Gordon R. Fowler*, Vancouver, B.C., twin sons, Darrel Gordon and Douglas Gerald, on July 23.

To *Rev. and Mrs. K. Neill Foster*, Yarrow, B.C., a son, Timothy Earl, on July 13.

Congregation Dedicates Church

The congregation of the Glen Cove, N. Y., Christian and Missionary Alliance church dedicated its new building recently in a special service in which Rev. L. W. Pippert, Home Secretary, was the speaker.

The new church, located just across the street from the city's high school in this rapidly-growing Long Island community, is valued at \$50,000. It is of colonial style, in keeping with the public buildings of the town.

Four years ago Glen Cove's congregation numbered just over a dozen. "They set themselves to prayer and hard work," according to the pastor, Rev. Robert Burton, "and in December, 1959, they broke ground for this new and larger building." The cost of the structure was held to the actual figure of \$35,000 because of the "sacrificial work of the men who did much of the carpentry and finish work."

North Carolina Church Dedicated

On Sunday afternoon, August 14, the Faith Missionary Alliance Church of Midway, N. C., was dedicated. Located in a suburban community about ten miles south of Winston-Salem, the church, seating 300, stands as a "modern miracle," according to the District Superintendent, Rev. C. J. Mason.

"All that goes into the history of this church does not appear in print," added Mr. Mason. The youthful pastor, Rev. D. Lyerly, served as minister of a certain church in Midway. But he was converted during the course of his ministry and this brought the wrath of the hierarchy upon him. He was asked to resign his pastorate. When he did, the majority of his congregation left with him to begin this new church.

The group organized last October, and they are now affiliated with the Alliance, holding their first missionary convention in September. Their church is completely paid for, and they have money on hand to continue work on their parsonage.

Summer Conventions Continue Effective

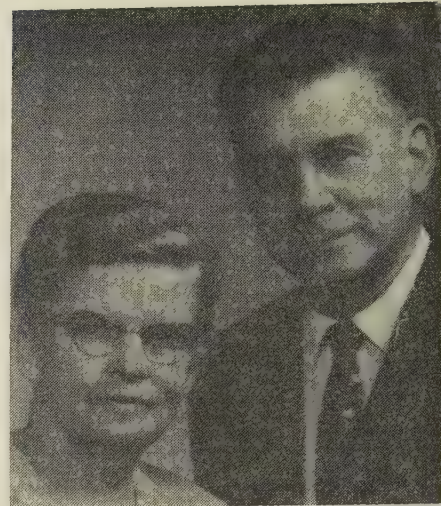
Summer is gone now, and with it the seasonal camp meeting or convention,

long a part of the Alliance program. With tent floors stacked, cottages locked and cobwebs taking over the dormitory rooms, there remain but the statistics, and more significantly, the blessings born of the summer's efforts.

Camp meetings have come a long way since their inception. Sawdust trails have given way to blacktopped aisles, the platform piano pitched at the mercy of the weather has given place to the electric organ, crude benches have bowed to the more comfortable pew, the strong-voiced preacher has stepped down (on occasion) for the subdued eloquence of the evangelist with the lapel mike, and the pick-up softball game has been replaced by organized recreation.

But to say that they have come a long way is not to say that they have lost anything. The WITNESS of June 1 announced thirteen district conventions and three sectional conventions. From the Redwoods of California to the foothills of the Blue Ridge mountains in northeast Georgia, some of these are now reporting. The reports indicate that altar calls continue and that services of dedication for youth are very much a part of the program.

From Glen Rocks in Canada, for example, by the shores of cool, clear Lake Rosseau in the Muskoka region, Dr. Nathan Bailey states that during the Teen Camp "there were approximately seventy-five decisions for Christ, and of these more than one-third were decisions for salvation." From the West Coast's Alliance Redwoods Rev. Carl Measell wrote, "At the close of each evening service, there was a ready response of sinners seeking salvation, and believers for fullness of life or healing of the body." Speaking for the South Atlantic District, Rev. Colver J. Mason said, "Fine teaching and preaching resulted in many decisions for Christ." From Texas and Arkansas, Rev. George O. Hall wrote, "There were a number of professed conversions and dedications at our camps, although no accurate record was kept." Of Iowa's Okoboji Lakes Conference, Dr. R. R. Brown, pastor of the Omaha Gospel Tabernacle, said, "We believe that (this year's) conference affected destinies of individuals and the church."



*Dr. and Mrs. W. C. Newbern
Hong Kong*



*Elizabeth P. Wise
Colombia*



*Ann Droppa
India (Marathi)*

And of Delta Lake, the Northeastern District's camp near Rome, N. Y., Rev. Willard Crunkilton quoted the District Superintendent, Rev. L. J. Isch: "We have not seen meetings like this at Delta Lake in years."

Registrations at the conventions ranged from 2,000 at Glen Rocks (with a summer-long program) to 90 at Pinecrest, Ark. Most conventions offered the familiar schedule of services, beginning with the morning prayer meeting, followed by the youth and children's meetings, then the Bible study hour, a missionary service, all capped with the evening evangelistic service.

In recent years youth programs (a sort of camp meeting for juniors) have been developed in most of the districts.

(Continued on page 19)

*The new Christian
and Missionary
Alliance Church,
Glen Cove, N. Y.*



Monday

GENESIS 35:24-35 (verse 25).

The story is told of an artist that waited long to find a piece of sandalwood on which to carve the angel whose image had been painted on his brain. At last, finding no other material, he took a common piece of oak firewood and carved the image in the oak, and the work was so splendid that the image became a classic. . . . Let us take the materials of our everyday life, and God will help us to transform them into angels, too.—A. B. SIMPSON.

Monday

HEBREWS 4:1-11 (verse 11a).

There are three grades of Christian life. There is, first of all, the dissatisfied life; the life that knows there is something which it does not possess; the life that is perpetually discontented, and rightly so, with itself. There is, second, the life that is half-and-half, that now and then rises up to the Mount of Transfiguration and then paces for long seasons over weary wastes of whitened ashes. There is a third life of satisfaction and contentment, of peace and power and rest; the life that has made Jesus Christ its one object.—ROBERT E. SPEER.

Tuesday

ISAIAH 3:8-13 (verse 11b).

How great many people are afraid of enthusiasm. If a man is enthusiastic they raise the cry, "Zeal without knowledge!" They should rather have zeal without knowledge than knowledge without zeal. I know men as wise as owls without any fire in their souls. Enthusiasm means "in God"; and I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year.—D. L. MOODY.

Wednesday

KINGS 9:1-9 (verse 3a).

*I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.*

*I know not if the blessing sought
Will come in just the guise I thought,
I leave my prayers with Him alone
Whose will is wiser than my own.*

—SELECTED.

Thursday

THESSALONIANS 5:14-24 (verse 24).

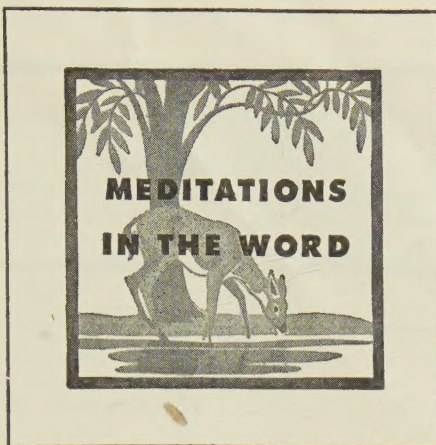
As it is our privilege to know that we are reconciled to God by the death of His Son, so it is our privilege to see that by the same atoning death we are separated from the defilement of sin. The source of our pardon and justification is the source also of our purity. And if we know what it is to be free from the penalty due to our guilt, so we may know what it is to be cleansed and to be kept cleansed.—EVAN H. HOPKINS.

Friday

ACTS 27:1-12 (verses 4, 7).

The changing of ships did not lessen the

SEPTEMBER 21, 1960



Edited by EDITH M. BEYERLE

discomfort and danger to which Paul was subjected. True, Paul did not choose the changing, but he found himself changed! A changing of the ships of circumstances, whether it is done by one's own choice or that of some solicitous friend or malicious enemy, never accomplishes what one wishes it would. God is in the circumstances of every believer, and if one wind of adversity does not do its refining and sanctifying work God often allows a stronger one to blow in order to get us to His "fair havens"—soul rest.—PAMELL.

Saturday

MATTHEW 8:23-34 (verse 26a).

Never should we so abandon ourselves to God as when He seems to abandon us. Let us enjoy light and consolation when it is His pleasure to give it to us. But let us not attach ourselves to His gifts, but to Him. When He plunges us into the night of pure faith, let us still press on through the agonizing darkness. We shall surely find God.—SELECTED.

Sunday

TITUS 2:6-15 (verse 13).

I cannot understand how any man or woman can believe in the Lord's coming and not be a missionary, or at least committed to the work of missions with every power of his being. There is no mockery more sad and inconsistent than that of believing and speaking of the Blessed Hope with folded hands and selfish heart. No man can rightly believe in the coming of Jesus without expending all the strength of his being in preparing for it by sending the gospel to all nations.—A. B. SIMPSON.

Monday

PSALM 40:1-10 (verse 8).

Percy Mather, pioneer missionary in Central Asia, returned from furlough after sixteen years' unbroken service in those lonely lands, said: "I am not going back because I want to go. I am not going back because of the need of the people. Travel and adventure have lost all fascination for me, and my pleasure would be to stay in my own country. I am going back because I believe it to be the will of God for me, and 'I delight to do thy will, O my God.'"—GOSPEL BANNER.

Tuesday

JOB 2:1-10 (verse 10).

Shall we trust our Father only when He is giving us pleasant things, and shall we not trust Him also when He brings the shadow over our hearts? Do you think God is good only when He makes all things such as please you? Is He not just as good when He gives you pain or losses? . . . If we believe in God and take the pain from His hand with the same confidence as the pleasure then the shadows will be as rich blessings to us as lights, and the sorrows will be steps upward on which our feet may climb toward God.—BITS OF PASTURE.

Wednesday

ROMANS 6:1-13 (verse 13b).

I will say "Yes" to Jesus,

*Whate'er His hands may bring;
And, though clouds hang o'er my pathway,
My trusting heart will sing;
I will follow where'er He leadeth,
My Shepherd knows the way,
And while I live I'll answer "Yes,"
Whatever He may say.*

—A. B. SIMPSON.

Thursday

1 CORINTHIANS 9:19-27 (verse 27a).

John Wesley was determined not to be mastered by his appetites. For two years he lived on potatoes. Do you want, in the Lord's service, to be as effective as he? Are you prepared to exercise a discipline such as he exercised (a discipline that took a strong, inflexible will) in order that God should be glorified in his body? Many a minister has lost his spiritual power at the dinner table.—EXCHANGE.

Friday

PHILIPPIANS 1:12-23 (verse 18).

There are two ways of meeting opponents in Christian service. One is shown in Luke 9:54 when James and John suggested fire from heaven as a quick way of disposing of the national enemies of the Jews and Jesus. The other is found in the reaction of Paul to his opponents in the gospel. He made it an occasion of personal rejoicing when insincere preachers tried to make it difficult for him by their competition. His magnanimous spirit sets a fine example to follow.—PAMELL.

Saturday

LUKE 14:25-35 (verse 33).

Naturally, we grasp at all. We embrace with our hands all that we possibly can, and embrace the rest with our desires. What we are not able to inscribe with our name as possessor, we inscribe with our name as candidate. Now, when we go over to Christ, we have to detach ourselves from all this. We renounce all. We bring the little of the world that we possess and the remainder of the world that we longed after and lay all at the feet of Jesus. . . . When perfected in this we inherit all things.—GEORGE BOWEN.

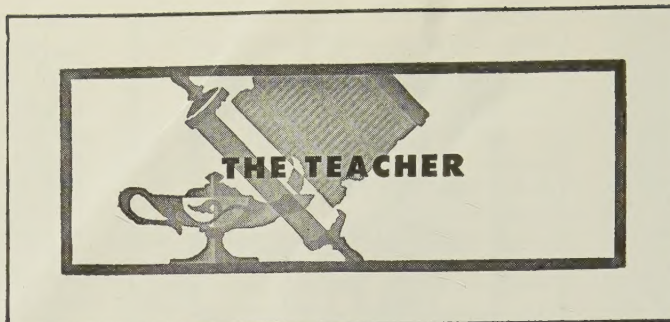
The ALLIANCE WITNESS Subscription Campaign begins October 23. Pray for this effort to enlarge the circulation.

September 25, 1960

LESSON TEXT—
Micah 6:1-8

GOLDEN TEXT—
Micah 6:8

DEVOTIONAL READING—
Micah 7:18-20



By Harold J. Sutton

October 2, 1960

LESSON TEXT—
Psalms 8; 104:1-4

GOLDEN TEXT—
Psalm 8:9

DEVOTIONAL READING—
Psalm 93

Micah's View of True Religion

Micah, in dramatic form, vindicates Jehovah's providential dealings with the nation. How much, say the worshipers (v. 6), will satisfy God? Rams? rivers of oil? one's own flesh and blood? How much? What will it take? The answer (v. 8) embraces the whole duty of man. Here are true *worship*, true *ritual* and true *morality*. "Do justly . . . love mercy . . . walk humbly." Justice, mercy and humility: these are the cardinal teachings of Micah's ministry. This sums up the requirements of the Pentateuch. Jesus reduced them to two (Matt. 22:35-40). See also James' estimate of religious duty (1:27).

Scant measures and social mischief were the twin evils that spelled ruin for the nation (6:10, 15). The description, "the best of them is as a brier" (7:4), indicates the decadence of the times and the decay of trustworthiness. Not the leaders only but the people as a whole are pronounced bad.

I. "TO DO JUSTLY"

Justice is elementary morality. It is the basis of character, essential to the good and an attribute of God. It goes beyond the pound-of-flesh variety and means more than the philosophy that says "Take if you are able and keep if you can." Rather it is the eternal justice of the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). There is a justice within the justice. One is of the letter; the other is of the spirit. The former may be legal; the latter is moral. There is a sense in which justice may stop too soon. And the divine requirement is missed. Here is depicted divine justice.

II. "TO LOVE MERCY"

Here the quality is raised. While justice is required, justice is not enough. Justice speaks of a debt; mercy implies grace and favor. Actually, mercy (kindness) is the guarantee of justice. It is only true to say that "the man who does good, but does not love good, is not a good man. He pretends to be, but would be different if he could." One cannot "do justly" if he does not "love mercy." The two are sides of a coin. If a side is missing there is no coin.

III. "TO WALK HUMBLY"

Humility, like the other two, does not stand alone. Justice and mercy involve *principle*; walking humbly implies *practice*—and that in relation to Another. "To walk humbly with thy God" brings a proper appraisal of self. This in turn gives a correct perspective of others, and therefore results in justice and mercy. Again: does the wording imply that it is impossible for one "to walk humbly" unless it is done "with God"? Precisely. Remove God from the setting and humility (so-called) becomes carnal pride in a subtle form.

Fairness, magnanimity and a lowly heart are, then, the great essentials of religious life. Christianity does not modify them; it does give them a new setting and a wider application. Because human nature is a constant quantity, so the essential requirements of religion are always the same. Once and forever Micah brushes aside sacrificial ritual as of trifling importance as compared with ethical righteousness. Religion and ethics are inseparable. There is no morale without morality. There is no morality without God.

The Greatness of God

A psalm puts demons to flight, procures the aid of angels is armor in nightly fears and refreshment in daily toils. It teaches the rudiments of spiritual things to the beginner helps the proficient on to further advances and establishes the perfect. It is the voice of the church. The psalms teach justice, wisdom, self-control and repentance. (Basil)

I. THE GLORY OF GOD (Psa. 8).

This psalm begins and ends with the excellence of the divine name. (1) *Creator*. (a) Divinity—"O Lord our Lord." (b) Excellence—"how excellent." (c) Universality—"in all the earth." (d) Supremacy—"above the heavens." (e) Sovereignty—"ordained." (f) Proprietorship—"thy heavens" (vv. 1-3). (2) *Creation*. (a) Around and beneath us—"the earth." (b) Above us—"thy heavens." (c) Beyond us—"the moon and the stars." (3) *Creature*. "What is man . . . ?" Man's mysterious essence defies definition. Part *animal*: man is connected with the order immediately below him. Part *spiritual*: he is connected with the world above him. He stands poised between two worlds at the halfway point between the infinitely great and the infinitely small and is the connecting link in the universe. (a) Purpose: study the word "visitest" (v. 4). For no other creature was there ever anywhere, an incarnation. "Mindful" means "mind full." (b) Position (v. 5). Man is "but a step below God." He stands with one foot on the axis of time, the other on that of eternity. Man is, in relation to God, a creature; in relation to angels a brother; in relation to the natural world, a lord. (c) Power (vv. 6-8). Lofty in nature, kingly in prerogative and created for universal dominion over the order around and beneath him, man was born to rule and the passion to dominate governs his life from cradle to grave.

II. THE GREATNESS OF GOD (Psa. 104:1-4).

Here begins a creative and redemptive record which continues through Psalm 107. See God's majesty in the upper world. (1) "Honour and majesty" (v. 1) are the garments of a king. The vestments of Deity befit His royal rank. (2) "Light" is His vesture (v. 2). God is light (1 John 1:5) is the Father of lights (Jas. 1:17) and dwells in light (1 Tim. 6:16). (3) He "stretchest out the heavens like a curtain" (v. 2). The canopy of heaven is as a tent held in place with the pins of omnipotence. (4) "The beams of his chambers (are laid) in the waters" (v. 3). Though air and water are fluid, both are kept as though separated by beams and rafters. (5) The expression "chariot of clouds" (v. 3) speaks of the part clouds have played in the divine dealings with men. (6) The "wings of the wind" (v. 3) represent the pavement over which the feet of Deity move in the accomplishment of His purposes. (7) "Angels spirits; . . . a flaming fire" (v. 4) are messengers of God, swift as wind and pure as flame. "God has fixed so strange a place for earth, that, being a heavenly body, one would think it should fall every minute; and yet, which way soever we should imagine it to stir, it must (contrary to the nature of such a body) fall upward, and so it could have no possible ruin but by tumbling into heaven" (v. 5)—Hammond.

Man is wonderfully made in *creation*, deeply fallen in *degradation*, gloriously redeemed in *salvation*, perfectly restored in the *resurrection*.

Missionary Treasury

August 1960

General Fund \$300,290.83
Missionary Specials 58,496.56

We have been encouraged by the income for August this year which was considerably ahead of that for August a year ago. Thus far in the year it appears that our income is approximately 5 per cent ahead of a year ago.

As thankful as we are for this, we must remind our friends that our income thus far is still \$217,000 short of that which had been budgeted for this year to date. This shortage of \$217,000 represents our insufficiency to go forward with vital projects at home and abroad. Please continue to trust the Lord with us that our full budget may be received and that there be no shortage at the end of the year.

Gifts for the month of August were covered by our receipt Nos. 29977-31687 and 2329-2453. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

Bernard S. King
Treasurer.

THE ALLIANCE FAMILY

(Continued from page 16)

so that now there is a distinction made between "family camp" (ordinarily the district's major Bible and missionary conference) and "youth conferences" (junior, senior and intermediate). In some districts, the Southeastern and Southwestern, for example, the major conference and the youth conference are run simultaneously.

Three superintendents had what they consider the best summer programs in the history of their districts. In his letter from Glen Rocks, Dr. Nathan Bailey said, "The Teen Camp was the best in all the history of such activities in Eastern Canada." And of the adult program he wrote, "The conference has operated at full capacity, with the largest drive-in crowds in the history of our fourteen years of conferences. Large numbers of non-Alliance friends attended."

From the Southeastern District Mrs. James E. Rich (writing for Dr. Richard Harvey) said of the 600 attending Toccoa Falls Conference, "This proved to be the largest attended conference in the history of the district, and the spiritual blessings were many."

On the south shore of Lake Erie the Central District's two-week Beulah

Beach Convention "was the most largely attended in thirty-five years, since moving from old Beulah Park, Cleveland," according to Rev. Frank Bertram Miller. "Saturday and Sunday night congregations more than filled the large tabernacle, although extra seats had been installed. All housing facilities were taxed to capacity, and hundreds stayed at nearby motels, farms and cabins. Many sought the Lord for multiple spiritual needs." A contributing reason for Beulah's success: advertising before and during the convention in over seventy newspapers and on ten radio stations.

At Mahaffey, Pa., the oldest of the ten-day camp meetings, there were 2,000 persons registered. Hundreds of others in the area drove in to the meetings. At New Freedom, Pa., the Eastern District held two conferences for the general public, plus two youth conferences and a pastor's conference.

Now for a brief recapitulation of the attendance and facilities at the conferences. At the South Pacific's Alliance Redwoods, Camp Meeker, Calif., 260 guests registered and stayed on the grounds. For its guests the camp has sixteen cabins, sixteen dorm rooms, twenty-six tents and a trailer park.

Up the coast in Oregon the Pacific Northwest's Canby Grove had 1,200 registrants, "approximately half of which were young people and small fry," to quote Superintendent E. W. Richards. To accommodate the campers Canby has one hundred cottages and fifty tents, with thirty additional buildings.

In the Southwestern District 467 registered for the summer conferences—377 at Arlington (just west of Fort Worth) and 90 at Pinecrest, over in Ozone, Arkansas. Arlington's buildings can care for 200. The other 177 were no doubt "drive-ins" and dwellers in tents and trailers. At Pinecrest the 90 registered were accommodated in four cabins, two dorms and a sprinkling of tents.

Out in the western wedge of North Carolina the South Atlantic's Camp Lo-Ma-Co was attended by 200 persons, and just over a hundred miles south, the Southeastern District's 600 conventioners gathered on the campus of Toccoa Falls Bible College and lived in the college dorms.

Those attending Delta Lake were cared for in the camp's 94 buildings (34 are privately owned cottages), the 300-bed dormitory and tents. At Okoboji the guests (from 18 states and 16 different denominations) were quartered in cottages privately owned by residents of Arnolds Park and rented to those attending the convention. And at Glen Rocks the summer spread of 2,000 attendees were comfortably entertained in a manor house, lodges and cottages (with hot and cold running water) and on tent and trailer sites.

Camp meetings or conventions have come a long way in facilities, methods and numbers attending. True, there

was something special about cuddling down on a straw tick, pulling the covers around the shoulders and listening to the katydids in the trees and the rain on the tent roof, but apparently God can reach people in aluminum-sided trailers, picture-windowed and thickly insulated cottages and well-mattressed off-grounds motel rooms.

This we would gather from the reports.



FLANNELGRAPH STORIES

● LET US GIVE THANKS

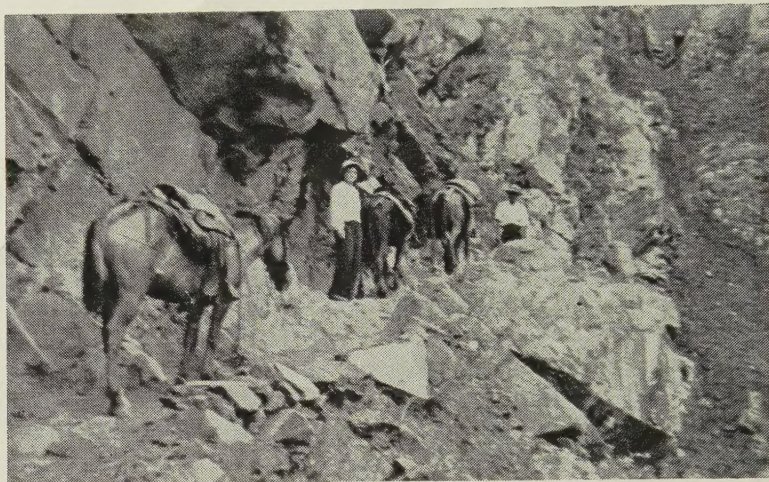
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Four days by bus and two by horse brought the missionary to Riocito

Christian Pioneers in Caquetá Jungles

IN Caquetá Province of southern Colombia, South America, pioneer settlers are opening the jungle for habitation. Among them are a few Christian families from the areas that suffered most in the persecutions of a few years ago. Fleeing from their burned homes and ruined farms, they have begun life anew in a rugged area known as Riocito.

As in the case of early settlements that marked the advance of the pioneers in North America, among these Christians the first community building is a chapel. It serves both as a place of worship and as a school. Built of timber from the surrounding forest, it stands on property donated by a believer. Volunteer laborers erected the building.

Practically the entire community turned out to welcome the first missionary of the gospel to visit them. He had traveled across the eastern range of the Andes by bus, a trip that had required nearly four days, and then had proceeded by horseback for two days more to reach Riocito. On the first night of meetings a congregation of nearly two hundred people overflowed the attractive little chapel. The response to the missionary's messages was evidence of faithful sowing of good seed that has been done by the Christian settlers. On the closing day of his visit thirteen believers confessed the Lord in baptism, twenty-eight baptized believers participated in the Communion service, and parents of thirty-eight children presented them to the Lord in dedication.

Trial and hardship are the common lot of these colonizers. Their dependence upon each other causes them to appreciate the sterling character of Christians among them. As a result there is marked openness to the gospel. Here is a splendid example of spontaneous church expansion. Without mission aid in either personnel or funds these few refugees have borne effective witness to Christ. Their faith has inspired faith in their new neighbors. With Paul each of them could say, "The things which happened unto me have fallen out rather unto the furtherance of the gospel."

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada